

divine, spiritual and eternal realities. And what the church needs is men of like consecration and faith, preaching the gospel in the power and demonstration of the Holy Spirit.

And then, since this is an age of destructive criticism and materialistic philosophy, the church needs to have her faith deeply rooted in the divine, historical Christ, who came from heaven and lived among men. He is the church's Divine Leader, and if success is to attend her efforts she must loyally accept and faithfully obey his divine teachings.

Another great need of the church is a baptism of the Holy Spirit for service. This is needed that the membership of the church may be regenerated, for we can never save the world with an unregenerated membership in the church. To save the world there must be a church that loves what Christ loves, and hate what He hates—in a word, a church like its Divine Master. Give to Jesus Christ such a church as this and He will lead her forward to mightier victories than the world has ever seen, and to greater achievements than any previous century has ever witnessed.

### The New Chronology

A vast amount of speculation, whole volumes in fact, relating to the stated, or fixed time, end of the world, has sought corroboration from the millennial Sabbath theory. According to that theory the millennium was to be the seventh thousandth year period of the world's history subsequent to creation, or the beginning of Genesis. A thousand years stands for a day and a day stands for a thousand years. Therefore the first six thousand years stood for the six week days, and then would come the Sabbath, the millennial day, also of a thousand years. Moreover it was figured out with a good deal of elaboration that the six thousand years were about finished, and that we were now on the verge of the millennium. It was a pretty theory, but it recently received a very rude shock. Discoveries in the tombs of old Egypt, dating back as much as 5,000 B. C., add several thousand years to the accepted chronology, making the world since Genesis already nine thousand years old, perhaps older. If the Sabbatical millennial occurred, it came along about the sixteenth century, the time of the Inquisition, and the crusades, the feudal wars, the days of plague and fire and sword, of persecution and martyrdom; also, curiously, the days of the great Reformation, that resurrection of religion and righteousness which some have contended was the beginning of the millennium of prophecy. But prophecy has a way of large fulfilment which this reformation theory does not satisfy. The sixteenth century hardly measures up to the requirements of a bona fide millennium, notwithstanding the magnificent work of Luther. Without a doubt prophecy embraces the climax of human history, the ultimathule of God's purpose concerning man on the earth, and we know that we have not yet reached that consummation. We doubt whether it is possible for the human mind to comprehend the divine times and methods relative to human destiny. At no time has the language of prophecy been understood until after its fulfilment. Impenetrable mystery encurtains the habitation of Omnipotence. "The Lord said that he would dwell in the thick darkness." "He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies."

### An Anti-Worry Society

There is such a multiplicity of societies in connection with the church that one would think there is no room for any more. Nevertheless the Second Presbyterian church, of Pittsburg, Pa., has organized a society and christened it "Anti-Worry Society." The pastor, in support of this society, said:

Our anti-worry society, for which your membership is solicited, bases itself upon Scripture arguments. First, the Nazarene's plea, 'If God so clothe the grass how much more you.' Precious little anxiety will you find in America over getting food and warmth enough. What knits the brow and files the nerve and racks the frame and tumbles multitudes into premature graves is the agony to appear well. Jesus bids you believe the over-Father years to build and beautify and bless your life. 'Fret not thyself because of evildoers.' Puzzling, yes, that scalawags should often apparently outstrip decent folk. Wait; the higher they rear their glory column the harder it crashes earthward. Would you prefer to ride on a lumber wagon to the next street and then be borne on angels' pinions evermore, or would you discount joys that never cease in order to tack on a fleeting pleasure to a life ephemeral? Who would not like to exchange a hovel for a mansion? Who sulks at suffering and disappointment, certain that they are merely disconnected chords struck by way of prelude to the melody everlasting.

### Ashland College Endowment

Cornelius Vanderbilt, a member of the Church of the Strangers, of which the lamented Dr. C. F. Deems was pastor, once offered the pastor the munificent gift of \$5,000,000 for benevolent purposes to be used as seemed good to the pastor, but on the one condition that Dr. Deems would never again ask him for a donation. The gift was promptly refused with reasons that convinced Mr. Vanderbilt of the sincerity of his pastor. Sometimes people want to know whether if they give a certain amount to Ashland College now they will ever be asked to give more. If the Brethren church would this day offer the College an endowment of \$100,000 on condition that the church will never be asked to give again to the institution, the College would in honor have to refuse the gift, and that for very good reasons. No one knows what the demands of the future of Ashland College will be; our duty is with the present; the school needs an endowment *now, at once*, it will never need it more than now, tho it may and likely will need *more* endowment in ten years from today than it needs at present. The thing to do is to meet the present needs, and not worry about the future. The future always takes care of itself for those who take care of the present.

Again it must be remembered that Ashland College has other needs besides an endowment, and very great needs. These will be made known later. For the present we want a larger endowment, want it badly because we need it. Every congregation in the brotherhood can afford to carry a few pledges. If there is no one person in your congregation who feels able to take a pledge let two, three or even four join together and sign one of these pledges.